THE SECRET OF THE IMMORTAL LIQUOR CALLED ALKAHEST, OR *IGNIS-AQUA.*

By EIRENÆUS PHILALETHES.

Communicated to his Friend, a Son of *Art*, and now a *Philoſopher.*

By Queſtion and Anſwer.

LONDON,
Printed for *William Cooper*, at the *Pelican* in *Little Britain*, 1683.

THE SECRET OF THE IMMORTAL LIQUOR CALLED ALKAHEST, OR *IGNIS-AQUA.*

By EIRENÆUS PHILALETHES.

Communicated to his Friend, a Son of *Art*, and now a *Philoſopher.*

By Queſtion and Anſwer.

LONDON,
Printed for *William Cooper*, at the *Pelican* in *Little Britain*, 1683.

ARCANUM
LIQUORIS IMMORTALIS
IGNIS-AQUÆ;
SEU
ALKAHEST.

Ab *EIRENÆO PHILALETHA.*

Amico ſuo, Filio ARTIS, jam *PHILOSOPHO,*

Per Interrogationes ac Reſponſiones communicatum.

LONDINI,

Sumptibus *Gulielmi Cooper*, ad Inſigne *Pelicani*, in Vico vulgò dicto *Little Britain.* 1683.

THE SECRET OF THE LIQUOR Alkahest,

Quæst. 1 WHAT is the *Alkahest*?

Answ. 2 It is a *Catholick* and Universal *Menstruum*, and, in a Word, may be called (*Ignis-Aqua*) a Fiery-Water, an uncompounded and immortal *ens*, which is penetrative, resolving all things unto their first Liquid Matter, nor can any thing resist its Power, for it acteth without any reaction from the Patient: nor doth it suffer from any thing but its Equal by which it is brought into Subjection; but after it hath dissolved all other things it remaineth intire in its former Nature, and is of the same Virtue after a thousand Operations as at the first.

ARCANUM LIQUORIS Alkahest,

Quæst. 1. QUID est *Alkahest* ?

Resp. 2. Est Universale Menstruum Catholicum, ununius verbi Ignis-aqua, ens simplex, immortale, penetrans, cuncta resolvens in primam nempe Liquidam suam Materiam, & ejus Virtuti nil resistere valeat, agitque absque Reactione patientis, nec ab ulla re patitur nisi a solo suo Compari a quo sub Jugum trahitur, alias autem res quasvis postquam dissolvit integer in sua pristina Natura manet, tantúmque valet millesima Actione tanquam Prima.

3. Q. Of what Subſtance is it?

4. *A.* It is a noble circulated Salt, prepared with wonderful Art till it Anſwers the Deſires of an Ingenious Artiſt, yet is it not any Corporal Salt made Liquid by a bare Solution, but is a ſaline Spirit which Heat cannot Coagulate by Evaporation of the moiſture; but is of a Spiritual uniforme Subſtance, volatile with a gentle heat, leaving nothing behind it, yet is not this Spirit either Acid or Alkali but Salt.

5. Q. Which is its Equal?

6. *A.* If you know the one, you may without difficulty know the other: Seek therefore, for the Gods have made Arts the reward of Induſtry.

7. Q. What is the next matter of the *Alkaheſt*?

8. *A.* I have told you that it is a Salt, the Fire ſurrounded the Salt and the Water ſwallowed up the Fire, yet overcame it not, ſo is made the Philoſophers Fire, of which they ſpeak, The Vulgar burn with Fire, we with Water.

9. Q. Which is the moſt noble Salt?

10. *A.* If you Deſire to learn this deſcend into your ſelf, for you carry it about with you, as well the Salt, as its *Vulcan*, if you are able to diſcern it.

11. Q. Which is it, tell me I pray you?

12, *A.* Mans

3. Q. Cujuſnam eſt Subſtantiæ ?

4. R. Sal Circulatus eſt nobilis, mira Arte præparatus, uſquedum voto reſpondeat ſagacis Artificis ; neutiquam tamen ſal corporalis eſt nuda Recollatione liquidus, at ſalinus Spiritus qui calore non coagulatur evaporatione humidi ; ſed uniformis eſt Subſtantiæ ſpiritualis, levi calore volatilis, nec quicquam poſt ſe relinquens, non tamen acidus eſt Spiritus aut Alkalizatus ſed falſus.

5. Q. Compar ejus quis eſt ?

6. *R.* Si Par noviſti, Compar haud difficulter noveris ; quære, nam vendidêre Dii ſudoribus Artes.

7. Q. Ex qua materia proximè fit Alkaheſt ?

8. *R.* Salem eſſe dixi, Salem circumdedit Ignis, Ignem abſorpſit Aqua, nec tamen ei prævalet, ſic factus eſt Ignis Philoſophicus de quo dicitur, Vulgus cremat per Ignem, nos per Aquam.

9. Q. Sal maximè nobilis quinam ?

10. *R.* Hoc ſi cupis diſcere, deſcende in teipſum, nam tecum circumgeritur tam Sal quam ejus *Vulcanus*, ſi valeas diſcernere.

11. Q. Quis eſt, dic ſodes ?

12. *R.* San-

12. *A.* Mans Blood out of the Body, or Mans Urine, for the Urine is an Excrement ſeparated for the greateſt part from the Blood: Each of theſe give both a volatile and fixed Salt, if you know how to collect and prepare it you will have a moſt precious Balſom of Life.

13. *Q.* Is the property of Humane Urine more noble than the Urine of any Beaſt?

14. *A.* By many degrees, for tho' it be an Excrement only, yet its Salt hath not its like in the whole Univerſal Nature.

15. *Q.* Which be its parts?

16. *A.* A volatile and more fixed; yet according to the variety of ordering it, theſe may be variouſly altered.

17. *Q.* Are there any things in Urine which are different from its inmoſt ſpecifick urinaceous Nature?

18. *A.* There are, *viz.* A Watery Phlegm, and Sea Salt which we take in with our Meat, and remains intire and undigeſted in the Urine, and by Separation may be divided from it, which (if there be no ſufficient uſe of it in the Meat after a convenient time) ceaſeth.

19. *Q.* Whence is that Phlegm or inſipid watery humidity?

20. *A.* It is chiefly from our ſeveral Drinks, and yet every thing hath its own Phlegm.

21. *Q.* Ex-

12. *R.* Sanguis Humanus extra Corpus, ſive Lotium Humanum, eſt enim Lotium excrementum ex parte maxima à cruore deciſum, utrumque dat ſalem tam volatilem quàm fixum, ſi nôris colligere & præparare præſtò tibi erit Balſamum ſalutis pretioſiſſimum.

13. Q. Eſſne proprietas Urinæ Humanæ, major nobilis Urina quorum vis jumentorum?

14. *R.* Multis gradibus, etiam licèt Excrementum, Sal tamen ejus non habet ſibi ſimile in tota univerſa Natura.

15. Q. Quæ ſunt ejus partes?

16 *R.* Volatilis & fixior, pro varietate tamen tractationis alterantur hæ multifariàm.

17. Q. Suntne aliqua in Urina ab intima ejus Natura Urinacea ſpecifica aliena?

18. *R.* Sunt, Phlegma aqueum, videlicet, & Sal marinus in cibis intrò ſumptus ac ſoſpes indigeſtuſque in Urina habitans, ab eademque per Secretionem diviſibilis, qui (ſi nullus ſit uſus ſatis in cibis per tempus idoneum) ceſſat.

19. Q. Phlegma (ſive Aquea humiditas inſulſa) unde?

20. *R.* Sunt potus ex parte maxima, & tamen quæque habet ſuum phlegma.

21. Q. Ex-

21. Q. Explain your ſelf more clearly?

22. *A.* You muſt know that the Urine, partly by the ſeparative Virtue, is conveyed with what we drink to the Bladder; partly conſiſts of a watery Teſſas (an excrementitious humor of the Blood) whence being ſeparated by the odour of the urinaceous ferment, it penetrates moſt deeply, the ſaltneſs being unchanged, unleſs that the ſaltneſs of the Blood and Urine be both the ſame; ſo that whatſoever is contained in the Urine beſides Salt is unprofitable Phlegm.

23. Q. How doth it appear that there is a plentiful Phlegm in Urine?

24. *A.* Thus ſuppoſe, firſt from the Taſte, ſecondly from the Weight, thirdly from the Virtue of it.

25. Q. Be your own interpreter?

26. *A.* The Salt of Urine contains all that is properly eſſential to the Urine, the ſmell whereof is very ſharp, the taſte differs according as it is differently ordered, ſo that ſometimes it is alſo Salt with an urinaceous Saltneſs.

27. Q. What have you obſerved concerning the weight thereof?

28. *A.* I have obſerved thus much, that three ounces or a little more of Urine taken from a healthy man, will moderately outweigh about 80 Grains of Fountain-Water, from whence

21. Q. Explica te planiùs?

22. *R.* Scito Urinam partim per Virtutem ſecreticem unà cum hauſtis ad veſicam tranſmitti; partim ex Teſſas (humore excrementitio ſanguinis) aqueo conſtare, unde deciſum per fermenti urinacei odorem permeat intimè immutata ſalſedine, niſi quod ſalſum Sanguineum ſit ſalſum Urinaceum, ſic quod præter ſalem in Urina quicquid continetur Phlegma eſt inutile.

23. Q. Quomodo patet in lotio Phlegma copioſum contineri?

24. *R.* Hinc puta, primò quidem ex Guſtu, deinde ex Pondere, tertiò ex Virtute.

25. Q. Eſto tibi Mercurius?

26. *R.* Sal Urinæ totum eſſentiale proprium lotio continet, cujus odor eſt peracutus guſtus pro tractationis varietate varius, ut videlicet nonnunquam quandoque ſalſus ſalſedine Urinacea.

27. Q. Quid de pondere obſervaſti?

28. *R.* Hoc nimirum, quòd Urinæ tres duplo plus unciæ ab homine ſano collectæ, mediocriter Aquæ fontanæ circiter Grana 80 præponderare, unde deſtillatum eſſe Liquorem

æ-

whence alſo I have ſeen a Liquor diſtilled which was of equal weight to the ſaid Water, whence it is evident that moſt of the Salt was left behind.

29. Q. What have you obſerved of its Virtue?

30. *A.* The Congelation of Urine by cold is an Argument that Phlegm is in it; for the Salt of Urine is not ſo congealed if a little moiſtned with a Liquid, tho' it be Water.

31. Q. But this ſame Phlegm tho moſt accurately ſeparated by Deſtillation, retains the Nature of Urine, as may be perceived both by the ſmell and taſte?

32. *A.* I confeſs it, tho little can be diſcerned by taſte, nor can you perceive more either by ſmell or taſte, than you may from Salt of Urine diſſolved in pure Water.

33. Q. What doth Pyrotechny teach you concerning Urine?

34. *A.* It teacheth this, to make the ſalt of Urine volatile.

35. Q. What is then left?

36. *A.* An earthly blackiſh ſtinking Dreg.

37. Q. Is the Spirit wholly uniform?

38. *A.* So it appeareth to the ſight, ſmell and taſte; and yet containeth qualities directly contrary to each other.

39 Q. Which be they?

40. *A.* By one through its innate Virtue the

æque ponderantem prædictæ Aquæ vidi, unde conſtat relictum fere fuiſſe ſalem.

29. Q. Quid de Virtute obſervaſti?

30. *R.* Congelatio Urinæ a frigore indicio poſſit eſſe quòd Phlegma inſit, non etenim ſali Urinæ pauco Liquore (etiam aqueo) madefacto competit congelatio gelida.

31. Q. At hujuſmodi Phlegma ut ut exquiſitiſſimè Deſtillatione ſeparetur, ſapit Urinam, idque tam Naribus quam Lingua judicatum?

32. *R.* Fateor quidem; guſtu tamen parùm deprehenditur, neutro quoque modo plus quam in Aqua pura a ſale Lotii cohobata perciperetur.

33. Q. Quid docet Pyrotechnia circa urinam?

34. *R.* Hoc, *viz.* Salem Urinæ volatilem reddere.

35. Q. Quid tum relinquitur?

36. *R.* Fæx terrea nigricans fætulenta.

37. Q. Spiritus an totus uniformis?

38. *R.* Sic quoad viſum & odorem pariter & guſtum; & tum diverſificatum inter ſe qualitatibus planè contrariis.

39. Q. Quibus?

40. *R.* Ab una coagulatur Virtute propria in-

the Dulech is coagulated, by the other it is diſſolved.

41. Q. What further?

42. *A.* In the Coagulation of Urine its Spirit of Wine is diſcovered.

43. Q. Is there ſuch a Spirit in Urine?

44. *A.* There is indeed, truly reſiding in every Urine, even of the moſt healthful man, moſt which may be prepared by Art.

45. Q. Of what efficacy is this Spirit?

46. *A.* Of ſuch as is to be lamented, and indeed may move our pitty to mankind.

47. Q. Why ſo?

48. *A.* From hence the Dulech its moſt fierce Enemy hath its original.

49. Q. Will you give an Example of this thing?

50. *A.* I will. Take Urine and diſſolve in it a convenient quantity of Salt-peter: let it ſtand a Month, afterwards diſtil it, and there will come over a Spirit which burns upon the Tongue like a coal of Fire, pour this Spirit on again and cohôbate it 4 or 5 times, abſtracting every time not above half, ſo the Spirit becometh moſt piercing, yet not in the leaſt ſharp; the heat which goeth out in the firſt deſtillation of the Liquor, afterwards grows ſenſibly. mild, and at length almoſt (if not altogether) vaniſheth, and the ſecond Spirit may be perceived mild both

by

inhabitante; ab altera diſſolvitur, puta Duelech.

41. Q. Quid præterea?

42. *R.* In coagulatione Lotii, ſui Spiritus vini deprehenditur.

43. Q. Eſtne talis Spiritus in Lotio?

44. *R.* Eſt ſanè reverà inhabitans quamvis Urinam, etiam hominis ſaniſſimi, qui Arte præparari valet.

45. Q. Cujuſnam eſt hic Spiritus efficaciæ?

46. *R.* Dolendæ ſanè, & humano generi commiſerandæ.

47. Q. Quare?

48. *R.* Hinc Duelech hoſtis atrociſſimus ſuum habet ortum.

49. Q. Dabiſne exemplum hujus rei?

50. *R.* Dabo. Sumatur Lotium, in eoque diſſolvetur idonea Salis-Petræ quantitas, ſtet per menſem, poſtea deſtilletur, & exibit primò Spiritus ardens ſupra Linguam ac ſi eſſet carbo, readfundatur Spiritus & cohobetur quater vel quinquies non abſtrahendo quavis vice ultra partem dimidiam, ſic fiet Spiritus acutiſſimus, nil tamen aceſcens; ardor, qui in prima Liquoris deſtillatione egreditur, poſtea ſenſim miteſcit, tandemque ferè (ſi non omnino) ſilet, mitiſque ſecundus Spiritus de-

by the ſmell and taſte which, in the former was moſt ſharp.

51. *Q.* What have you obſerved concerning the former Spirit?

52. *A.* If it be a little ſhaked oily ſtreaks appear ſliding here and there, juſt as Spirit of Wine deſtills down the Head of the Alembick in ſtreaks like Veins.

53. *Q.* What kind of Putrefaction ſhould the Urine undergo that ſuch a Spirit may be got from it?

54. *A.* In a heat ſcarce to be perceived by ſenſe; in a Veſſel lightly cloſed or covered rather; it may alſo be ſometimes hotter ſometimes cooler, ſo that neither the heat nor cold exceed a due mean.

55. *Q.* How may this winy Spirit become moſt pertpicuous?

56. *A.* By ſuch a putrefaction which cauſeth a Ferment, and exciteth ebullition,) which will not happen in a long time) if the Urine be kept in a Wooden Veſſel, and in a place which is not hot (but yet keeps out the cold) as ſuppoſe behind a Furnace in Winter, where let it be kept till of it ſelf a ferment ariſe in the Urine and ſtirrs up bubbles, for then you may draw from it a burning Water which is ſomewhat Winy.

57. *Q.* Is there any other Spirit of Urine?

58. *A.* There is; for Urine putrified with

deprehenditur tam ad odorem quàm ad gu-ſtum, qui in priori erat acutiſſimus.

51. Q. Quid de priori Spiritu notâſti?

52. *R.* Si parùm agitaretur apparuiſſe quaſi oleoſas ſtrias hinc inde labentes; non ſecus ac Spiritus vini per ſtrias inſtar venarum per Alembici caput deſtillat.

53. Q. Qualis eſſe debet Lotii putrefactio ad ejuſmodi Spiritum eliciendum?

54. *R.* In calore vix ad ſenſum perceptibili, vaſe leviter obturato ſeu cooperto potiùs; poſſit item quandoque calere, & quandoque plus frigere, ita ut nec calor nec frigus ſit ultra mediocritatem.

55. Q. Quomodo maximè perſpicuus fiet hic Spiritus vinaceus?

56. *R.* Tali putredine quæ fermentum cauſet, proritetque ebullitionem quod haud longo tempore accidet, ſi in ligneo vaſe adſervata Urina in loco non calido (frigus tamen defendente) ut puta pone furnum Hyemis tempore, teneatur quouſque ſponte ſuccreſcat in Urina fermentum bullas proritans, inde tum exhibit aqua ardens quodammodo vinacea.

57. Q. Eſtne alius Urinæ Spiritus?

58. *R.* Sic puta per duarum vel circiter

a gentle heat the ſpace of a fortnight or thereabout ſends forth a coagulating Spirit, which will coagulate well rectified *Aqua-Vitæ.*

59. Q. How is that Spirit to be prepared which forms the Duelech of it ſelf with a clear Watery ſtalagma; and alſo that which diſſolves the ſame?

60. *A.* Urine putrified for a month and half in a heat (moſt like the heat of Horſe-dung) will give you in a fit Veſſel each *ſtillatitious ſtalagma* according to your deſire.

61. Q. Doth every Spirit of Urine coagulate the Spirit of Wine?

62. *A.* By no means; this ſecond Spirit is obſerved to want that Virtue.

63. Q. What doth Urine thus ordered contain beſides the aforeſaid Spirits?

64. *A.* It's more fixed Urinaceous Salt, and by accident forreign Marin Salt.

65. Q. Can this more fixed Salt be brought over the Alembick with a gentle heat in form of a Liquor?

66. *A.* It may, but Art and ingenuity are required.

67. Q. Where is the Phlegm?

68. *A.* In the ſalt; for in the Preparation of putrefaction the Salt being putrified in the Phlegm aſcends together with it.

69. Q. Can it be ſeparated?

70. *A.* It may, but not by every Artiſt.

71. Q. What

hebdomadarum ſpatium levi calore putrefacta Urina coagulatorem edit Spiritum, qui Aquam Vitæ dephlegmatam coagulat.

59. Q. Quomodo parandus eſt ille Spiritus qui Duelech de ſe formabit claro aqueo ſtalagmate, item ille qui præfatum diſſolvit?

60. *R.* Lotium per ſeſquimenſem calore (fimi caloris æmulo) putrefactum, vaſe apto utrumque ſtalagma ſtillatitium ad votum dabit.

61. Q. Coagulátne Urinæ Spiritus quicumque Spiritum vini.

62. *R.* Neutiquam, hic ſecundus illa Virtute caſſus conſpicitur.

63. Q. Quid continet Lotium ſic tractatum præter Spiritus præfatos?

64. *R.* Salem ſuum urinaceum fixiorem, & per accidens Salem peregrinum marinum.

65. Q. Poſſitne hic Sal fixior per Alembicum levi calore Liquoris ſub forma evocari?

66. *R.* Poteſt, at per Artem ingeniumque.

67. Q. Ubi Phlegma?

68. R. In ſali; Præparatione enim putrefactionis Sal in phlegmate putrefactus cum eodem confuſus aſcendit.

69. Q. Poſſitne ſeparari?

70. *R.* Poteſt, at non a quovis artifice.

71. Q. What will this Spirit do, when it is brought to this?

72. *A.* Try and you will wonder at what you ſhall ſee in the ſolution of Bodies.

73. Q. Is not this the *Alkaheſt*?

74. *A.* This Liquor cannot conſiſt without partaking of the Virtues of Mans blood: and in Urine the Footſteps thereof are obſervable.

75. Q. In Urine therefore and Blood the *Alkaheſt* lies hid?

76. *A.* Nature gives us both Blood and Urine; and from the Nature of theſe Pyrotechny gives us a Salt which Art circulates into the circulated Salt of *Paracelſus*.

77. Q. You ſpeak ſhort?

78. *A.* I will add this; the Salt of Blood ought ſo to be tranſmuted by the Urinaceous ferment that it may loſe its laſt Life, preſerve its middle Life, and retain its ſaltneſs.

79. Q. To what purpoſe is this?

80. *A.* To manifeſt the excellency which is in Mans blood above all other Blood whatever, which is to be communicated to the Urine (after an excrementitious Liquor is ſeparated from it) whence this Urine excells all others in a wonderful Virtue.

81. Q. Why do you add Urine?

82. *A.* You muſt know that to tranſmute things

71. Q. Quid faciet huc adductus Spiritus?

72. *R.* Tenta & quod videbis mirabere in corporibus ſolvendis.

73. Q. An non hic Alkaheſt?

74. *R.* Liquor hic citra humani ſanguinis virtutis participationem conſtare nequit, & in Urina ejuſdem ſpectantur veſtigia.

75. Q. In Lotio ergò & ſanguine Alkaheſt deliteſcit?

76. *R.* Sanguinem urinámque pariter dat nobis Natura, & ab horum Natura ſalem dat Pyrotechnia, quem circulat Ars in ſalem circulatum Paracelſi.

77. Q. Sub brevi ſyrmate loqueris?

78. *R.* Hoc addam: Sanguinis ſalem per urinaceum fermentum ſic tranſmutari debere, ut ultimam Vitam amittat, mediamque ſervet, ſalſedinemque retineat.

79. Q. Quorſum hoc?

80. *R.* Ad dignitatem quæ ineſt ſanguini humano præ alio quovis ſanguine, Urinæ (ab eodem deciſo excrementitio Liquore) communicandum, unde talis Urina mirâ præ aliis cunctis Virtute pollet.

81. Q. Quare Urinam addis?

82. *R.* Ah ſcias ad res tranſmutandas cor-

things a corruptive Ferment: is required, in which reſpect all other Salts give place to the ſtrong urinous Salt.

83. Q. Cannot the Phlegm be collected apart from the Salt?

84. *A.* It may, if the Urine be not firſt putrified.

85. Q. How great a part of the Water is to be reckoned Phlegm?

86. *A.* Nine parts of ten or there abouts diſtilled from freſh Urine are to be rejected, the tenth part (as much as can be extracted in form of Liquor) is to be kept; from that dried Urine which remains in the bottom by a gentle Fire (which will not cauſe ſublimation) let the Salt be extracted with Water, ſo that there be as much Water as half that Urine whence this Feces was dryed; whatſoever is imbibed by the Water let it be powred off by decanting, let it be ſtrained or purged *per deliquium*, then filtre it through a Glaſs: Let freſh Water be powred on, and reiterate this Work till the Salt become pure, then joyn this vaſtly ſtinking Salt with your laſt Spirit and cohobate it.

Praiſed be the Name of the Lord *Amen.*

THE

ruptionis fermentum adoptari qua dote cuncta ſalia urinali olido cedunt.

83. Q. Annon Phlegma poſſit a ſale ſeorſim colligi?

84. *R.* Poteſt, ſi modò Urina non putruerit prius.

85. Q. Quota pars Aquæ Phlegma judicanda?

86. *R.* Novem partes ex decem vel circiter à recenti Urina deſtillatæ rejiciuntur, decima pars (quantum ſub forma Liquoris extrahi poteſt) ſervetur; exſiccatæ Urinæ in deſtillatæ fundo, calore leni (qui ſublimationem non cauſat) extrahatur Sal per Aquam, ita ut Aquæ tantum ſit, quantum valet dimidium Urinæ unde fæx hæc exſiccata fuit; in aqua quicquid abſorbetur effundatur decantando, coletur vel per deliquium purgetur, deinde filtretur aqua per vitrum: recens adfundatur, & reiteretur opus donec Sal purus fuerit, tum conjunge Salem iſtum immenſè fætidum cum tuo Spiritu ultimo & cohoba.

Sit Nomen Domini benedictum, *Amen.*

THE